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APP. VII.—*On a Catalogue of Chinese Buddhistical Works.*
By COLONEL SYKES, F.R.S.

[*Read 20th June, 1846.*]

A FEW prefatory words are necessary in laying before the Society a curious Catalogue of works in the libraries in China upon Buddha and his doctrines, many of them entirely, or chiefly, in Pali, but expressed in Chinese characters; and the rest partly in Pali, but chiefly in Chinese; or wholly in Chinese. I am indebted to the kindness of the present Governor of Hong Kong, Sir J. Davis, through the agency of my friend, Sir Henry Willock, for notices of works, which, if made available to Chinese and Pali scholars in Europe, may possibly expand the glimmerings we at present have of the ancient history of India, and the religious belief of its inhabitants, into a noon-tide blaze of light. My motives and objects in addressing myself to Sir John Davis, were founded upon the following considerations. It has long been known to the lettered world that sculptured remains in rock-cut temples, with figures and ornaments, of a people differing from the present inhabitants of India, were to be met with in various parts of India, but chiefly in the Deccan, and in the territories of the Bombay Presidency; but so completely was the origin, history, and status of this people lost, that from a peculiarity in the supposed head-dress on the chief figures in the temples, and from the dress and ornaments of some of the attendants, opinions were recorded in print, that the people must have been from Abyssinia or some other part of Africa, or at least were foreign to India; and these opinions may have received support from the fact of the sculptures being associated with inscriptions cut in the rock, or upon pillars, in a character utterly unintelligible to learned Brahmans, and to learned Europeans who were Orientalists.

Little had occurred to disturb these opinions until a comparatively recent date; for even so late as 1800, Dr. Buchanan entertained them. I spent a week at Ellora, in 1818, in drawing and describing the rock-cut temples there, and if my present impressions be correct, I was the first to point out the religious distinctions manifest in the Ellora excavations, and to allot to the Buddhists and the votaries of Siva, the temples which each had respectively excavated. My drawings and description were published in the third volume of the *Transactions of the Literary Society of*

Bombay¹. After my visit to Ellora the subject of Indian Buddhism was taken up in an able and elaborate paper by Mr. Erskine of Bombay, which appeared in the same volume with my account of Ellora. Attention was now called to a new field of inquiry, and ere long remarkable facts were elicited by those distinguished Orientalists, H. H. Wilson, J. Prinsep, and Hodgson. A new impetus was given to the inquiry by the genius, sagacity, and perseverance of Prinsep, which enabled him to trace the letters of the unintelligible inscriptions, downwards, through Sanskrit inscriptions of successive periods of time, marking the change each letter underwent as it appeared in successive inscriptions, until at last the ancient and unintelligible alphabet resolved itself into the modern Devanaguri. Being possessed of the powers of the letters, he was enabled to read the inscriptions, but found to his surprise that the language was not Sanskrit but Pali, and that the whole of the hitherto undecipherable inscriptions, without a single exception, related to Buddhism; comprising either decrees of an emperor in India, who reigned some centuries before Christ, or Buddhist apophthegms, dogmas, or records of events. During the period of those successful labours of Prinsep, there appeared the Mahawanso, or Buddhist Annals, from Ceylon records, &c., translated by the Hon. Mr. Turnour. Here was a solution of the difficulty which had presented itself in accounting for the prodigious amount of Buddhist remains in India, which, attention having now been called to them, were found to extend from Cuttack in the east to Girnar in Gujarat in the west, and from Ceylon to Afghanistan. The Mahawanso referred the origin of Buddhism to India, and literally peopled it with swarms of religious fraternities. But these accumulating proofs were crowned by the publication of a singular work, from a Chinese manuscript, designated Foo Kono Ki, or the travels of Fa Hian, a Chinese Buddhist priest, in India, from the year of Christ 499 to 514. The translation of this volume was the joint work of Klaproth, Remusat, and Landresse. Buddhism having been introduced into China from India, the object of this priest, and of many others who followed him, was to examine into the

¹ Sir Charles Malet, who had previously written on the wonders of Ellora, expresses himself vaguely about there being traces of the Jains, but in his description of the caves, he never once attributes any one of them to either Jains or Buddhists. Joinville, in his account of the Buddhism of Ceylon refers its origin to India; and Salt, in his description of the caves of Salsette, had distinguished the excavations of the Buddhists from those of the Sivaists. It might have been expected, therefore, that the true character of the caves at Ellora would have been given before 1818.

state of Buddhism in its original seat; and to copy and carry with them into China the religious works in use by the Buddhists of India. At the period of Fa Hian's visit, Buddhism, in the eleventh century from the death of the last Buddha (Sakya), was so flourishing, that we may safely infer the majority of the inhabitants of India professed it. Even two centuries later, when Hiuan Thsang, another Buddhist priest, travelled in India for the same purpose as Fa Hian, he did not find a single sovereign of the numerous reigning princes who was not a Buddhist, although Buddhism itself had become in places so corrupted, that its followers, Hiuan Thsang says, were little better than the heretics, meaning the followers of Brahmanism, which must have been fast culminating. In addition to the above, the Asiatic Journal of Paris gives numerous instances from Chinese sources of an intercourse, political, commercial, and religious, between China and India. Buddhism, it is probable, did not finally disappear from India before the eleventh century, as there is a Buddhist inscription of that date in Bengal, and Edrisi speaks of a Buddhist king at Narwala, the capital of Gujarat, in the same century.

I have given this hasty and imperfect sketch in explanation of my reasons for applying to China for a catalogue of Buddhist Pali works, thinking it very probable, that as many Chinese Buddhist priests at different periods had travelled to India, and resided there for many years, for the express purpose of copying the religious books in use amongst the Buddhists of India, they would necessarily learn the language of these books, and copy the characters used to express that language; that on arriving in China the priests would multiply copies of these books; that copies would be handed down to present times, and that they would be met with at this day in the libraries of China, in the Lath character and in the Pali language. In this expectation I have been partly disappointed; very many works, indeed, have been met with in the Pali language, but the whole of them are written in Chinese characters. Mr. Gutzlaff, the celebrated Chinese scholar, says, he has not met with a single instance of a book written in either the ancient or modern Pali character.

The following are the words of a letter of Mr. Gutzlaff to Sir John Davis, dated 13th November, 1845:—

“ Dear Sir,

“ In the largest libraries of the Temples, I have never seen a single book in Pali character, nor even a trace, but a few inscriptions in that language, unintelligible to the priests themselves.

“ Siam, on the contrary, is rich in these productions, though written

in a peculiar character unknown in India, and the King has an extensive beautiful collection. The higher order of priests understand somewhat the idiom, and the presumptive heir to the crown is fully conversant with the language.

"Though not in the Pali character, the Colonel may collect from the list their leading doctrines which have reached China, and how far Buddhism is taught in the Monasteries.

"I have the honour, &c.,

(Signed) "C. GUTZLAFF."

In transmitting this note, together with Mr. Gutzlaff's catalogue, Sir John Davis writes a letter to Sir Henry Willock, dated Government House, Victoria, 24th December, 1845, from which the following is an extract:—

"In compliance with the request of Colonel Sykes I applied to Mr. Gutzlaff about the works in Pali; but it seems that none in the original language have ever been met with, (indeed, I should think them as irrecoverable as the lost Decades of Livy,) and the mere expression of the sounds in Chinese, is as unintelligible to the votaries as the Latin Paternoster to a Romish kitchen-maid. I enclose a note from Gutzlaff, my Chinese secretary."

In this extract, Sir John evidently means original *character* not original *language*, for Mr. Gutzlaff gives a long list of works in Pali, the expression of the sounds being in Chinese characters. But I will venture to hope where Sir John would not let me hope, for Mr. Gutzlaff admits having seen some inscriptions in the Pali character unintelligible to the Chinese. It is plain, therefore, the character reached China, and must have been in use. The inscriptions, probably, contain religious dogmas or apophthegms, as in India, and the original works from which they were extracted may yet exist uncared-for as unintelligible, or most probably forgotten. The inscriptions would be of interest to the Society, and I have written to beg they may be copied and sent to it. Although disappointed in the chief object of my application to Sir John Davis, the Catalogue transmitted contains much matter for curious and instructive reflection. The very titles of the books show us the current of the thoughts, the faith, and moral views of the votaries of Buddha, and many of them, could they be met within Europe and translated, would remove the veil of ignorance which still exists with regard to the ancient history, and the genuine ancient religious tenets of Buddhism; for certainly but little is known of the

progress of the religion, and but imperfect ideas of its early exoteric and esoteric doctrines. When we find so distinguished a scholar as Burnouf basing his views of its history and dogmas upon the corrupted and half-Brahmanical Buddhism of Nipal, described only in Sanskrit and not Pali books, there is plainly much wanting to complete its history; and when we find also Mr. Schott, in reading a paper before the Berlin Academy at so late a period as the 1st February, 1844, never once alluding to the discourses of Buddha, translated from the Pali by Turnour, although he quotes many other authorities, we have a right to infer that Pali and Chinese scholars are yet capable of greatly extending their information on the subject of Buddhism.

I have already alluded to the mere titles of some of the books in the catalogue affording a limited insight into the doctrines and ethics of the Buddhists. The catalogue itself is suited rather for the Oriental inquirer in his closet, than for submission to a scientific meeting with elaborate oral comments; I shall confine myself, therefore, to a few general observations. The catalogue comprises five distinct portions: 1st. Works exclusively in Pali, with the expression of the sound in Chinese characters: this portion contains 27 works. 2nd. Works almost entirely in Pali: this portion comprises 6 works. 3rd. Books if not entirely, still the greater part in Chinese: this portion contains 99 works. 4th. Works denominated "religious;" why so distinguished does not appear: these are 14 in number. And, 5th, Ethics: of these there are 10. The catalogue therefore contains 156 works: nothing is said of their bulk or extent, but Mr. Gutzlaff mentions that they are the choice of the Buddhistical Library, and contain the whole body of doctrines and ethics that were brought to China. The first practical use to which the catalogue would appear to be applicable is, by its publication, to afford the scholars of Europe an opportunity of ascertaining whether copies exist of any of the works in the great libraries; and if so, having secured the stamp of Mr. Gutzlaff's authority as standard works, that efforts might be made for their translation. In case they are not to be met with, selections from the catalogue might be made, with a view to the works being obtained from China for translation. The next use to be made of the catalogue is to apply the titles of the books to assist speculations and deductions in the history, religious dogmas, ritual, and ethics of the remarkable people amongst whom they originated, or of those people amongst whom they are found: for instance, No. 9, of the first section, is a "Treatise upon Eternal Life," and No. 56 of the third section, is a "Treatise upon Everlasting Happiness;" but the Buddhists are repre-

sented, from our imperfect information respecting them, as believing in Nibano (nirvana), annihilation: both beliefs, therefore, can scarcely be compatible, eternal life and annihilation; some explanation of these incompatibilities might probably be found in the work, No. 51 of the third section, a "Treatise on the Origin of Things," or from No. 91 of the second section, denominated "Doctrine of Non-entity" (of the void). But further doubts are raised in regard to the declared atheism of the Buddhists by the title of the book, No. 3 of the fifth section, denominated "A System of Reward and Punishment," illustrated by numerous examples. Now this implies the existence of a Being not only with the power to reward and punish, but with the discrimination necessary to allot justly either the one or the other. The necessity for repentance to insure rewards or freedom from punishment, is indicated in the works 16 and 17 of the first series: the first called a "Treatise on Repentance and Contrition," partly in Pali and partly in Chinese, and the latter denominated "Doctrine of Universal Repentance;" the greater part in Pali; and No. 78 of the third series, is a "Treatise on Retributive Justice."

How can those people be properly charged with atheism who believe in the efficacy of repentance, and the doctrines of rewards and punishments? There possibly may be some strange fusion of opposite and conflicting ideas, which we could only comprehend by having the entire works laid before us, such as No. 51 of the third section, "On the Origin of Things." But whatever may have been, or may be the esoteric doctrines of the Buddhists, the present catalogue contains ample proofs of the earnest inculcation of the practice of virtue and truth amongst its followers. No. 28 of the third section, is a "Dissertation upon Truth." No 50 is designated, "The high aim of Virtue." No. 64 and 65 "Leading Principles of Purity," and a "Dissertation on the Doctrines of Purity." No. 81 is the "Whole Duty of Man, an Excellent Treatise on Ethics." Nos. 94 and 95 the "Three-fold Road to Purity," and the "Highest State of Perfection." No. 2 of the fifth section, is a "Discourse on Virtue." No. 6 "Domestic Jewels, Excellent Precepts, Doctrines, Exhortations, Examples, &c. to render People Happy." And No. 8, a "Treatise on the Rewards of Virtue:" there appears, consequently, ample instruction for man in his moral relations.

The catalogue, as might be expected, abounds with works on the doctrines of Buddhism. No. 4 of the first series, is called the "Adamantine Classic, in Large Characters, a Treatise upon the Abiding and Unalterable Principles of Shamanism." No. 26 is a "Compendium of the Doctrines of Buddhism." No. 7 of the third series, is called

"General Principles of Buddhism." No. 10 of the same series, is a "Full Commentary upon the Doctrines of Buddhism." No. 20 gives the "True Meaning of the Dogmatical Part of Buddhism." And 21, is a "Plain Exposition of Buddhism." No. 37 explains the "First Principles of Shamanism." And No. 71 contains "Important Maxims of Shamanism." Here is a choice, which would leave little more to be desired, even were one of them to be translated. Two of the works in the catalogue are of high importance in an historical point of view. No. 5 of the third series, is designated the "Annals of Buddhism;" and No. 22 of the same series, gives the "Progress of Buddhism." Evidently, therefore, these two works would throw much light on the early state of Buddhism in India, and would prove useful tests for the authenticity and value of the Mahawanso and Dipawanso of the Buddhists of Ceylon.

The interest of the catalogue does not terminate here, for it manifests that the corruptions against which Bodisatwas in India wrote, obtained in China. No. 6 of the first series contains, "The Life and Actions of the Goddess Kwanyin." No. 7 of the same series contains, "Vows and Aspirations addressed to the Idols¹;" and No. 15 contains, "Legends about Kwanyin, the Goddess of Mercy;" entirely in Pali: and No. 24 of the third series, is a "Dissertation upon Idols;" this is mostly in Pali. No. 76 contains, the "Most Important Points about the Water Lily." No. 2 of the fourth section contains, "Addresses to Idols; Forms of Prayers; MASSES FOR SOULS IN PURGATORY, &c." These masses for souls in purgatory is an additional feature in the resemblance which previously existed between the monastic institutions of the Buddhists and those of the Roman Catholics. No. 4 of the fourth series, contains a collection of vagaries respecting Buddha and Kwanyin; and No. 14 contains, "Pious Ejaculations to the North Star." These works bear strong testimony to the corruptions and superstition which has crept into the Buddhism of the Chinese, all which is confirmed by the report of modern travellers. One of the works in this catalogue has an imposing title; it is No. 43 of the third series, and is designated a "Treatise on the Sublime." Now, whether this is a worthy rival of that of Longinus we must leave to time and our Chinese translators to determine. Another work of some interest in the catalogue is No. 9 of the fourth series, designated "Various Legends and Stories about Laotsze," as it would clear up our doubts about those very puzzling personages, the

¹ There were not any idols until a century after the death of Buddha; when a wooden statue of him was set up in a temple; being evidently a pious corruption.

Laotsze, mentioned by Fa Hian in his travels in India. It is known that the Buddhist priests are compelled to beg their daily food, and to travel during a portion of the year; and No. 5 of the fourth series, contains the "Recitations of Buddhist Priests when going on their begging expeditions." No. 69 of the third series expounds a most important part of a Buddhist's belief: "The Principles of the Metempsychosis." May not a limited view of this doctrine have given rise to the notion entertained of the atheism of the Buddhists? They believe in Nibano, (annihilation,) *ergo*, they do not believe in the immortality of the soul. But, say the Buddhists, the soul must transmigrate until it becomes *absolutely perfect*, pure as God, then it becomes Nibano, loses its individuality, and by its very perfection becomes part of the first cause. Abstractedly as well as practically, therefore, immortality would appear to be acknowledged; and the consequences of transmigration are stimulants to moral action.

The last work I shall notice in the catalogue is the 6th of the second series, and written almost entirely in Pali; it contains "Prayers used in Temples." Sir John Davis says, he thinks these, [and of course all the works in Pali,] as unintelligible to the votaries, as the Latin Paternoster to a Romish kitchen-maid. No doubt the votary knows nothing about Pali, but are we sure that the priest does not? The Roman Catholic priest understands the Latin, although the Romish kitchen-maid is ignorant of it; and in a similar manner the Chinese Buddhist priest may understand his Pali, and a work in the catalogue would seem to indicate that this object is not lost sight of. No. 44 of the third series, is a treatise on the "True Pronunciation of the Pali Words in the Treatise on Repentance." Now it does seem probable, as the priests are so careful about the true sound of Pali words, that they would not be unmindful about their meaning; and I would fain hope, disguised as the Pali works are by their Chinese characters, that they may yet be transferable into some of the European languages, I wish I could say into English; but our Chinese scholars are but few indeed, and our Pali scholars fewer still, although we have some of both in the East.

I now take leave of the Catalogue, with the expressions of my warm acknowledgement to Sir John Davis and Mr. Gutzlaff for its transmission, and I trust I have shown that the bare titles of some of the works are not altogether destitute of interest.

**LIST OF THE PRINCIPAL BUDDHISTICAL WORKS FROM THE PALI, IN
CHINESE CHARACTERS. BY MR. GUTZLAFF.**

**I. WORKS IN PALI, WITH THE EXPRESSION OF THE SOUND IN
CHINESE CHARACTERS.**

1. Sha fat leen hwa king. Buddhistical tenets respecting the lotus flower.
2. Kin kwang ming tsuy shing king. The exceedingly bright gold; a work detailing the glories of Buddha.
3. Kin kwang ming king. Explanation of the bright gold; some rhapsodial praises of Buddha.
4. Ta tzo kin kăng king. The adamantine classic, in large characters; a treatise upon the abiding and unalterable principles of Shamanism.
5. Kin kăng pwan joo king. Some tales about the disciples of Buddha; almost entirely in Pali.
6. Kwan yin poo mun pin king. Life and actions of the goddess Kwanyin.
7. To tsang poo să pun yuen king. Vows and aspirations addressed to the idols.
8. Yo sze joo lae kung tih king. A treatise on the miraculous power in healing diseases, of the coming Buddha.
9. Woo leang show. A treatise on eternal life.
10. Füh shwō mo le che teën king. Legends of Buddha: mostly in Pali.
11. Kung tseō ming wang king. A collection of tales: greater part Chinese.
12. Fan kăng poo sat kao king. Prohibitory precepts of Buddha.
13. O me to king. Ejaculations in praise of Buddha; Pali.
14. Seaou tsao yen show pih tow king. A treatise on the North star, to prove how, by adoring the constellation, one may avert evil and prolong life.
15. Kaou wang Kwan yin king. Legends about Kwanyin, the goddess of mercy; Pali.
16. Chuh seang ta fe seën. Treatise on repentance and contrition: partly Pali, partly Chinese.
17. Hung ming paou seën. Doctrine of universal Repentance: greater part in Pali.

18. Hwa yen paou scën. Treatise on penance: greater part in Pali.
19. San tseën füh scën. Penitence before the gods: in Pali.
20. Tseën füh paou scën. On repentance for the satisfaction of the idols: in Pali.
21. Yō sze paou scën. Stories about repentance: mostly in Pali.
22. Leang hwang paou scën. A legend of a Conversion: mostly in Pali.
23. Shih wang paou scën. The history of the repentance of ten kings: mostly in Pali.
24. San mei shwuy scën. Treatise on the regenerative power of conversion.
25. Chao teën koc. A dissertation upon the nature of the nine Heavens: mostly in Pali.
26. Kin kang king. Compendium of the doctrines of Buddhism.
27. Poo mun pin. Principles of Buddhism.

II. WORKS ALMOST ENTIRELY IN PALI.

1. Choo sha ling yen choo. A manual for prayer.
2. Ta fc shin chow. Prayers to merciful idols.
3. Heüc pwan scën. Heartfelt ejaculations.
4. Tae yang tsun king. Contemplation of the glory of the sun.
5. Heüc pwan king. A help to devotion.
6. Gan shih shin king. Prayers used in temples.

III. BOOKS IF NOT ENTIRELY, STILL THE GREATER PART IN CHINESE.

1. Ta fang kwang suh hwa yen kin. A treatise for spreading the glory of Buddha.
2. Ta füh ting show ling yen king. Splendour of Buddha; a treatise in praise of the idol: great part in Pali.
3. Ling yen king ching mih. Some rhapsodies about Buddhism.
4. Ling yen king tsih choo. An explanation of the above work.
5. Ling kea pih ke. Annals of Buddhism.
6. Ling kea king sin yin. Quintessence of Buddhism.
7. Kin käng loë c. General principles of Buddhism.
8. Kin käng she neën. A manual of general prayers.
9. Neën füh she neën. A manual of prayer: mostly Pali, as well as the above.

10. Fan kang king soo e. A full commentary upon the doctrines of Buddhism.
11. Yuen keō sew to lo leaou e king. Explanation of the mysterious doctrines.
12. Yuen keō king chih keac. Principles of the faith elucidated.
13. Ta me to king. A description of Buddha.
14. Me to king heaou keae. Explanation of the various important points of the above work.
15. Me to king soo sheou. A paraphrase of the above work.
16. Wei mo so shwō king. Explanation in the common language of some doctrinal points.
17. Wei mo king choo. A commentary upon the above work.
18. King kāng king keac e. A commentary on the dogmas of Buddhism.
19. King kāng king keuč e. A solution of doubtful points respecting Buddhism.
20. Kin kāng king joo e. True meaning of the dogmatical part of Buddhism.
21. Kin kāng king chih shwō. A plain exposition of Buddhism.
22. Kin kāng sung tung. Progress of Buddhism.
23. Yu lan pwan king choo. An explanation upon sundry rites of Buddhism.
24. Chun te king. A dissertation on idols: mostly in Pali.
25. Fuh shwō teēn wang king. A treatise on the Celestial king, according to the doctrines of Buddhism.
26. Fuh shwō pă sze king. The eight masters; a treatise on demonology: these two works mostly Pali.
27. Sin king choo keao. A commentary upon the devotional precepts.
28. Chin sin chih shwō. A dissertation on truth.
29. Szo shih urh chang king. The forty-two precepts.
30. Wei keaou king. Posthumous precepts of Buddhism.
31. Nëë paou chao peč king. Sundry observations upon the system of polytheism.
32. Cheen lun woo taou king. A dissertation on the Metempsychosis.
33. Ta sei scēn fă. Principles of repentance.
34. Sze fun pe kew kae pun. Prohibitory laws.
35. Pe kew ne kae pun. Restrictions upon votaries: both mostly in Pali.
36. Pe kew kac soo e. A commentary upon the above two works.
37. Sha me leuh e heaou leō. The first principles of Shamanism.

38. Sha me heaou leō tsang choo. A commentary upon the above work.
39. Sha mun jih yung. Lessons for daily practice.
40. Chen mun jih sung. Guide to contemplation.
41. Choo king jih sung. Guardian of the soul, for daily recitation.
42. Chen mun tsan pun. Praises of idols.
43. Chuh seang yun tso yen kow ko. A treatise on the sublime.
44. King scün chih yin. True pronunciation of the Pali words in the treatise on Repentance.
45. Tin teën yen muh. A view of Heaven.
46. Shih kea joo lae ching taou ke. Particulars about the coming Buddha.
47. Luh tsoo tan king. Treatise on diverse idols.
48. Che yue luh. The moon and her phases.
49. Chen lin paou heun pih shwō. The precepts respecting contemplation illustrated.
50. Wun shen tung kwei. High aim of virtue.
51. Kwei yuen chih che. Treatise on the origin of things.
52. Ke sin lun chih keac. An explanation respecting the origin of faith.
53. Fă keac gan lih thoo shwō. An explanation of the pictures representing the regions of the blessed.
54. Keō hoo tsih. A Miscellany on sundry subjects.
55. Luh taou tsih. The six sublime principles.
56. Yung kea tsih. A treatise upon everlasting happiness.
57. Chung fang kwo sze yu luh. A legend about some wonderful teacher.
58. O ho shang yu luh. Sayings of priests.
59. Kwang tseuen tao tsih. The spread of light; general promulgation of Buddhism.
60. Lâng ho shang yu luh. Maxims of the priest Lâng.
61. Hoo fă lun. A dissertation on the protective power of Buddha.
62. Lung shoo tsing too. Buddhistical legends.
63. Tsing to hwō wän. A treatise on purity, in dialogues.
64. Tsäng to tsëē heaou. Leading principles of purity.
65. Tsäng to tsëē king. A dissertation on the doctrines of purity.
66. Ying heang lun. A treatise on retribution.
67. Yun tse wei kaou. Some rhapsodies about the invisible world.
68. Yun tse fang sang wan. Self-sacrifice in behalf of higher objects. Literally, "Laying down life for a perch in the clouds."

69. Hwa sing e kwei. Principles of the metempsychosis.

70. Poo chao u chen sze sew sin keuě. Important sayings of a celebrated teacher.

71. Choo tsan heaou keuě. Important maxims of Shamanism.

72. Che kwan tso chen fă heaou. A guide to contemplation.

73. Tung choo heun leō. Principles and doctrines of Shamanism.

74. Pa chih kwei keu leō shwō. Dogmas and rules.

75. So fang pă keu. The region of Buddha; descriptive of the idol's abode.

76. Leën tsung tseih heaou. The most important points about the water lily.

77. Hwuy shun king tsih keu sih. About the abode of bliss.

78. Keae kan pēen. A treatise on retributive justice.

79. Tsung hing luh. A work on exploits and marvellous doings of the Shamans.

80. Hwang shih kung soo shoo. A treatise on alchymy.

81. Tseuen jin keu hwo. The whole duty of man; an excellent treatise on ethics.

82. Ping heuen chung shing. The vesper call; a kind of missal.

83. Ta heō kăng muh. A general view of important doctrine.

84. Chung yung chih che. Hints about the golden medium.

85. Muh new thoo. A pastor's manual.

86. Tseuen säng thoo. Rules for the election of priests.

87. Tsac kin tan. A dissertation on realities.

88. Lo foū shan che. A description of the Lo-fow monastery (near Canton).

89. Sih shan tsze she. Odes in praise of Buddhism.

90. Mee hwa she. Odes to celebrate Shamanism.

91. He tang tsih. Doctrine of non-entity (of the void).

92. Kin yu tung she. Eulogies to exalt Buddha.

93. Kin kang ching yen. A true view of Shamanism.

94. Tsäng too san king. The three-fold road to purity.

95. Hwa yen paou king. A mirror of excellence; the highest state of perfection.

96. Sin king woi tseuen. A select volume for the garden of the soul.

97. Hway hae seaou tsaou. A legend.

98. Yuh hwang chin king. The true version of Yü hwang's (or idol's) story.

99. Hing ming teaou le. A collection of successive regulations issued during the reign of Taoukwang.

IV. RELIGIOUS WORKS.

1. Chen lin paou heun pih shwō. Treatise containing the principal doctrines of Buddhism in intelligible language, with a commentary.
2. Fuh mun ting che. Addresses to idols, forms of prayers, masses for souls in purgatory, &c., &c.
3. Kwan ling kea kc. Addresses to the goddess of mercy.
4. Ling kea king sin yin. A collection of vagaries respecting Buddha and Kwanyin.
5. Chang sing teën. Recitations of Buddhist priests when going on their begging expeditions.
6. Fuh tsoo chuen tāng. Stories about Buddha and his associates.
7. Keae hwō peën. A defence of Buddhism.
8. Lo han ke. Representations of the disciples of Buddha on black paper, with some remarks.
9. Taou yen nuy wao. Vagaries, legends, and stories about Laoutsze.
10. Wei mo keih so shwō king. A Buddhistical legend: partly in Pali.
11. Luh taou tsih. A collection of Buddhistical legends.
12. King she kin shoo. A treatise on the contempt of the world.
13. Po lo wae ke. Buddhistical recitations.
14. Pih tow kew hwang king. Pious ejaculations to the north star.

V. ETHICS.

1. King sin luh. Faith and good works: a system of morals founded on the prevailing religions.
2. Paou shen peën. Discourses on virtue.
3. Tao shang kan ying. A system of reward and punishment; illustrated by numerous examples.
4. Sze sin paou keën. A treatise on the necessity of preserving the life of every animal.
5. Sing ming Kwei che. The relation of man to the visible and invisible.
6. Kea paou. Domestic jewels; excellent precepts, directions, exhortations, examples, &c., to render people happy.
7. Lun heang. A treatise on truth.

8. Kan ying peën chih keang. A treatise on the rewards of virtue.

9. Tan kwei tsih. Useful and pious lessons.

10. Neen shing taou. Pious reflections.

The above works are the choice of the Buddhistical library, and contain the whole body of doctrines and ethics, that were brought to China. The works in Pali would be unintelligible even to a scholar of that language, on account of the indistinctness with which the Chinese characters convey the sound, and jumble the words together.
